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ABSTRACT

Through a chronological review of the writings of Howard Y. McClusky, this paper examines the concept of the community council, an integrating agency which unites community resources and organizations for the provision of adult education. After introductory material discussing McClusky's pioneering work in the field of community education, the paper discusses eight principles of community development derived from his research in the 1930's. These principles focus on the waste created by overlapping community agencies, the need for citizens to educate themselves about the problems they face, the latent resources inside and outside the community that remain underutilized, and the sense of community identity and power that accrues through centralized community action. The inability of local governments and school districts to achieve the collaborative planning necessary in the provision of adult education is then examined, followed by suggested strategies for establishing community councils: maintaining a balance of lay and professional involvement; and avoiding the problems created by unclear organizational objectives, interagency jealousy and the divergence of the council from the interests of the community. Finally, the paper examines McClusky's theory concerning the psychological impact a participatory community development program can have on an individual's sense of autonomy and control. A bibliography is appended. (JP)

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Howard Y. McClusky and the Community Councils Idea:

A Bibliographical Essay

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TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)."

The first President of the Adult Education Association of the U.S.A. (1951-'52), the University of Michigan's Professor Howard Y. McClusky was also active in the founding of the Community Development Society. He presented an invited paper -- one which is still widely discussed -- at the Society's first national conference, in 1969 in Columbia, Missouri.

Early in 1980 Dr. McClusky turned 80. He is still teaching -- 55 years after teaching his first University of Michigan course. His creativity and obvious concern for people still evoke enthusiastic student response. His focus is on the future: his first 1980 course dealt with new developments in adult education and educational gerontology.

In recent years Dr. McClusky's writings -- and lectures in many states and provinces -- have been primarily in the field of educational gerontology. Renewed interest in multi-purpose community improvement councils, however, has prompted this review of McClusky's more than three decades of contributions to the evolution of the community councils idea. Over a dozen of his relevant articles will be included in this discussion.

From 1939 to 1969 McClusky directed the University of Michigan's Community Adult Education Program. In cooperation with the University's Extension Service, it provided statewide assistance to a total (at various times) of some 200 Michigan communities' self-help community councils.

That involvement in community development -- helping implement "the community approach to adult education," McClusky puts it -- began in Michigan's Branch County, on the Indiana line, in 1935. While teaching a University extension course on the Mental Hygiene of Adolescents, for local teachers, McClusky was able to stimulate desire for community action to improve recreational opportunities and combat causes of juvenile delinquency.

As a result of aid from the Kellogg Foundation McClusky was released from a fourth of his campus duties, and with the assistance of a part-time graduate student began a program designed to attempt Branch County solutions for the problems revealed during the extension course.

A six-page "Outline of the Guidance Experiment Sponsored in Branch County by the Kellogg Foundation and the University of Michigan" makes it clear that from the start, research and action were closely linked in McClusky's thinking. The project's two purposes were "to make a survey of the activities, interests and problems of the young people between the ages of 14 and 25 in Branch County," and "to improve the opportunities for the youth in the county in the following /five/ aspects of their living. . . ." Those were the years when St. Francis Xavier University's Father Moses M. Coady was promoting another research-and-action model, in the study circles he organized among Nova Scotia's depression-ridden miners, farmers and fishermen.

Father Coady's work inspired the formation of scores of credit unions and cooperatives; McClusky's was to inspire formation of scores of multi-purpose community councils. McClusky and Coady shared the conviction that higher education must relate its educational programs to the pressing needs of ordinary people, and that adult education, community research, and community action must be closely inter-related.

In a 1938 report, McClusky summarized eight "principles derived" from the community research, teaching and organizing in Branch County:

I. Waste through overlapping and incoordination of existing organizations. Intensive studies of the objectives, programs, leadership and membership of the various adult organizations of Branch County have established the fact that there is much overlapping of purpose and membership of these various groups, much incoordination of program, and much failure to meet genuine local need. . . . A haphazard, sporadic, competi-

tive, and uncorrelated program of activities leads to great waste of effort and serious neglect in community service.

II. Adult education an inevitable component of youth service.

The experience in Branch County established clearly the fact that no substantial program of service to youth can be undertaken unless it is accompanied by a program of adult education about the young people and the community in which they live. . . . As a consequence a large part of the Branch County enterprise has thus far dealt with adults.

III. Inter-relatedness of all community services.

The activity and experience in the county have established convincingly the inter-relatedness of all programs affecting the welfare of the community. To cite one example, recreational needs cannot be thoroughly satisfied without encountering the Board of Public Works, the public schools, the commercial recreation centers, the chief of police, the churches, the granges, the Masonic center, the service clubs, etc. It seems that as far as possible the whole front of community interest must be promoted and cultivated. . . . What we have been accustomed to call the slow processes of evolution may merely mean that this fundamental principle has been ignored.

IV. The community must understand and accept what is being done.

The importance of an attitude of understanding and acceptance on the part of the persons, agencies and groups involved has been demonstrated. The process of securing this acceptance is essentially an educational one. It allays suspicions and prejudices; it acts as a check against a rebound or reaction following an over-enthusiastic support of a poorly understood scheme; it puts a project on a permanent, self-perpetuating foundation under local responsibility and leadership.

V. Significant latent resources in a community.

The experience in Branch County indicates that local communities have great, unrealized resources. These resources are those of financial and material support, talented leadership and enlightened interest. There is enough dormant leadership in Branch County to greatly enrich the community life for all concerned without an excess of outside personnel. The problem is primarily one of encouragement, guidance, and training.

VI. Supplementary services of agencies outside of the area as an important resource.

Local assets can be greatly enhanced by the full utilization of the services at the disposal of any area if that area will claim these services. . .of public and private agencies. . . .

VII. The stimulus and release vale of consultative service /from/ outside the county.

Branch County contained many persons and organizations doing worthy things. But they were working alone, without a view of the whole problem of the county, and without a view of the problem from either a national or historical standpoint. Working alone, many of them felt limited in their influence and activity. In many ways an outside stimulation and sympathetic consultation aided their efforts. It added some prestige to the enterprise and encouraged the isolated worker or group. It added much needed understanding of the larger task, and acted as a buffer in conflict situations, serving as a psychological catharsis in affording the local person a chance to unload his frustrations, doubts, feelings of futility on one who was sympathetic and interested but sufficiently detached to be more objective. . . . Because of these confidences the outsider is in a position to iron out difficulties, avoid explosions, overcome misunderstandimgs, interpret groups and individuals

tures and programs of both the Branch County Community Corporation and a new Community Council in Dowagiac. The two differed in some important respects: the Branch County group was county-wide, though based on Council members elected from townships and cities; the Dowagiac Community Council served a single high school district.

> The Community Council in Dowagiac. . .is composed of delegates from the various organizations in the area. It has the services of a full-time community coordinator responsible to the Council. The program there during the past year has included an adult community school attended by more than 300 people, a community chorus and orchestra, a forum on public affairs, expanded activities for the young people, and various other civic enterprises involving a large number of participants. During the coming year, to this program will be added what will probably be one of the few demonstrations of consumer education along community lines known to exist anywhere in the country. [H.Y.McC., 1939c, pp. 364-365.]

In another 1939 article, in the Michigan Alumnus Quarterly Review, McClusky outlined an adult educational rationale for community councils:

> Just as public school education is more than the activities of the classroom, so adult education consists of more than verbalized activities involved in attending night school and participating in discussion groups. Adult education must be conceived as a cooperative process of enriching community life and solving personal and social problems. . . . The prevailing practice of trifling with fragmentary methods and isolated programs, of nibbling at the periphery and ignoring the center, is yielding only drift and futility. Nothing less than mobilizing the resources of the entire community will suffice. . . . [H.Y.McC., 1939b, p. 211.]

Because adult education through community enterprise has been left to

to one another, and thus serve as a stimulator, coordinator, and shock absorber. . . . In addition to offering encouragement and absorbing shocks, the outside is valuable for giving advice on programs, techniques, things to do, resources to tap, materials to use, and leadership to requisition.

VIII. Power developed through the realization of new community and personal values.

The power for achievement that is latent in a community has been clearly demonstrated. . . . For a community to sense the feeling of working together on a large significant task where no vested interest is at stake but where there is an objective good on which all can unite in action; for a community to realize that such a task has not only local but state and national importance and meaning. . .for such a community to gain new insight, understanding and perspective as to its own problems, and try to solve these problems cooperatively in a planned, thoughtful, non-propagandistic manner. . .in other words, for a community to feel democracy in action in a realistic, practical way is to tap unsuspected sources of interest and power that prosaic, skeptical and unimaginative persons are likely to think do not exist. /H.Y.McC., 1938a, pp. 1-3.7

The success of the educational, recreational, and youth guidance activities in Branch County, and of a coordinating body called the Branch County Community Corporation, drew attention from other areas. McClusky's 1938 report mentioned that the project was being watched by a number of organizations and agencies of national significance, and, in Michigan, "has already stirred the interest of such communities as Dowagiac, Birmingham, Owosso, Monroe, etc."

By 1939 McClusky had begun his state-wide work on behalf of local community action; in an article in the Michigan Education Journal he described the struc-

the product of uncorrelated, unplanned, and desultory effort, the usual community scene presents some or all of the following community shortcomings: duplication of effort, wasteful timing in the inauguration of projects, competition between related programs, smug satisfaction with programs whose importance is habitually exaggerated by sponsors, and actual neglect in the service of the entire community. . . . On the whole, the leaders plan and act in terms of the interests of the agency they represent and not in terms of the community as a whole. . . . A common exercise on the part of those engrossed in community activities is to rehearse with evident pride a long list of community enterprises. The implication is that the town already has a formidable array of achievements to its credit. When some doubt is expressed, a roar goes up to the effect that the town is already over-organized and that anything new would be excessive. The most common statement employed to express this attitude is 'It is almost impossible to find a night in the week when something isn't going on. This is the most over-organized town in this part of the state.'[3] This kind of talk betrays how far the community 'busy-bodies' are out of touch with the rank and file of the neighborhoods. This type of person is prone to overlook the great majority of people who have few rewarding contacts with social and cultural agencies, people with limited means whose potential interests have never been uncovered, who digress easily into the accessible standardized forms of leisure time activities. These people, living far below their level of adequacy, often have vital needs. . . . But their needs are missed in the whirl of existing activities. /H.Y.McC., 1939b, pp. 207-208./

McClusky argued that the needed collaborative planning was beyond the scope of councils of social agencies, and that neither public schools nor local governments could be expected to do the job:

No one doubts the importance of the conception underlying the organiza-

tion of the council of social agencies. But there are some practical limitations in the operation of this body. There is. . .the tendency of this group to be occupied primarily with the relief of social pathology. Whether or not this is always true in fact, this is the attitude toward the social work group possessed by the public at large. In the second place, sometimes the inter-agency relationships within the council are muddied by the tendency to jockey for special public favor and a larger. . .share of the financial support of the community. Third. . .in some instances the balance between professional leadership and lay responsibility is often tipped in favor of the immediate interest of the professional worker. These three factors make one hesitant to propose the Council of Social Agencies as the vehicle of community coordination. . . .

The local government. . . is primarily concerned with the protection of life and property. It has no tradition of concern for the broad public welfare in a creative sense. And most fatal of all. . .its partisan character would raise formidable barriers to any thoroughgoing and enduring community collaboration. . . .

Even the public schools possess limitations as the sole channel for serving the community as a whole. Traditionally the school is confined to the hours of the day from 8 a.m. to 4 p.m., to the months of the year from September to June, and to the years of life between six and sixteen. And its program is devoted mainly to academic and intellectual processes, yielding only grudging assent to the social and personal phases of life. . . .

What, then, is the design for the mobilization of community resources? There should be some kind of simple but all-inclusive organization which would act as an integrating agency for all the groups in a community. It might be called a community planning commission, a coordinating council, a community corporation -- whatever terminology seems to be most appropriate.

Each component group would appoint one or more delegates to sit on the general council. Sub-committees to promote special aspects of the total program and an executive committee for handling the bulk of administrative detail would be set up. /H.Y.McC., 1939b, p. 209./

In the same article, McClusky suggested one of the strategies for establishing such a community council, as most of them have been called:

> The place to begin is with some agency which already has an important prestige and following. The identity of this group will vary with the community. It may be a council of Parent-Teacher Associations, a service club, a council of churches, a council of social agencies, the public schools, etc. This group should only issue the invitation to other groups to join <u>together in sponsoring</u> the <u>discussion</u> of. . .formation of a community council.
>
> Generally speaking, about three types of processes go forward simultaneously. One is the establishment of a temporary organization. . . . The second is the formation of a simple program for action which is universally agreed upon as being important. A community school for people beyond the age of sixteen and a program of recreation for youth are two of the most useful types of such projects. The enthusiastic acceptance of such a program gives the community council the habit of working together. This initial spirit of team play embodied in a concrete program of action helps to determine the tone for the remaining work of the council and acts as a tangible evidence of achievement to the community at large.
>
> The third process is one of education. Members of the council should not only be delegates for coordination but leaders in the education of their adult constituency. . . . The first extensive effort at the education of the public centers in the promotion of a large community meeting at which

the purpose and program is interpreted. . . . To assure thoroughly representative attendance the organizations composing the council can urge their memberships to attend; special bulletins in the local newspapers. . .announcements issued from the office of the superintendent of schools sent to the parents of every school child, and similar procedures may be employed. . . .

After the creation of a temporary organization and the inauguration of an initial community project, the next stage is to form a more permanent council and undertake a more intensive study of the needs of the community with a view to the adoption of a long-range program of achievement. . . .

The next passage suggested McClusky had learned some highly important strategies early in his community organizing career:

Some suggestions may guide the work of community cooperation. First, it is good strategy to consult the established leaders of the community. Most of those leaders are already overworked and should not, therefore, undertake any active responsibility for the program unless they are willing to devote time and effort to it. Second, it is wise tactics to assign simple practical tasks to as many people as possible. Diffusion of participation, responsibility and leadership as rapidly as possible is vital to the success of community efforts. Third, because of the traditional blind spot possessed by most of the 'elect' of communities, it is essential to make a special effort to develop leadership, responsibility, and participation among those sections of the community which are generally overlooked in enterprises of this type. If there is a racial, nationality, or religious minority group, extraordinary measures should be taken to solicit its contribution. If there is a special occupational group which is usually omitted from civic planning, it, too, should participate in the planning of community activities. . . .

The professional agent must be thoroughly democratic in the exercise of

his services. The function of the professional worker is to train the layman to lead himself. He must never dominate the scene; responsibility for planning and decisions must reside in the hands of the lay council. . . . As a practical expedient, it may be necessary in many localities for the professional worker at the beginning to assume a major share of the responsibility for the work of the council. But as the program of the council matures, the relative prominence of the professional worker should recede and leadership be more and more delivered into the hands of the layman.

/H.Y.McC., 1939b, pp. 210-211./

In another 1939 article which appeared in the University of Michigan's School of Education Bulletin, McClusky outlined an alternative, five-step means of creating a community council: formation of a "community seminar" which would engage in study of community problems it had first selected, then report its findings to the community, suggest related action projects, and take the lead in forming a community council to implement them -- a community council which "would be thoroughly democratic," representing "all social strata, agencies, interests and organizations." /H.Y.McC., 1939a, pp. 68-69./

During the 1940's McClusky produced a series of radio broadcasts on "The Community in Action," as an additional method of encouraging community self-help. A frequent theme was the importance of communities learning from each others' experiences; in a radio talk afterwards published in a 1944 issue of the University's Extension Service News, he said

We believe that communities get their best inspiration and guidance from the example of other communities. We try to. . .cross-fertilize experience. If Owosso has a problem of juvenile delinquency, we tell them about Alma, if Muskegon is interested in local planning, we tell them about Saginaw, if Flint wants to set up a council for discussion of postwar problems, we tell them about Muskegon. There are a lot of fine things happening all

over Michigan -- and over the country -- so we feature these successes in the hope that their example will stir other communities to action.

/H.Y.McC., 1944b, p. 4/

In a 1944 article in the School of Education Bulletin, he suggested three additional arguments for community councils: the need for facilitating communication between conflicting groups, the urgency of the need to counter ever-stronger trends toward centralization of power, and the educational value of experience in local affairs to adults trying to understand world affairs:

> Cabinned and insecure we seek refuge in some group organized around personal, economic, occupational, or racial concerns. But we are far from feeling a belongingness to the community as a whole. We persist in speaking of a mythical 'they,' as if they were some entity apart from ourselves and against which we were putting our interest. The sense of 'we' is too often lost in competition, suspicion, and envy.
>
> This problem is multiform, but is broadly outlined in four overlapping types of conflict: rural vs. urban, the 'haves vs. have-nots,' the white vs. the black races, and labor vs. management. To gloss over the ominous character of these schisms is a naive misreading of current trends. On the other hand, to assume that these conflicts are beyond control and like an untreated disease must run their destructive course spells defeat and betrays a low view of the function and possibilities of education. Moreover, to program adult education in disregard of these trends is to ignore the process of social splitting of which these cleavages are the outcome. Adult education must heal and synthesize, for synthesis leads to a sense of community, and a sense of community is a necessary condition of survival in a highly interdependent and fragile society.
>
> Competence in the exercise of control is an equally important objective of adult education. We live in a period of growing centralization and con-

solidation of economic and political power. Little by little the tide of centralized authority encroaches on the jurisdiction of smaller units of organization. If the reader believes that this trend originated solely in governmental fiat, let him pore over the monumental evidence of the Temporary Economic Committee and weep! Here he will find economic consolidation so far ahead of political consolidation that international cartels are already beginning to take on a global character. . . .

In order for the rank and file adult to comprehend the far-flung forces of the world he must be led to understand their impact on the community in which he lives. Moreover, in order for him to influence these forces he must know the contribution which his community can make to their control. . . . He will gain a realistic world outlook by attacking his problems at home and by generalizing his experience in ever widening areas of understanding.

/H.Y.McC., 1944a, pp. 85, 87./

In a 1945 article on "Adult Education and the Public Schools," McClusky argued that "because the total task of adult education is a responsibility of all agencies with an educational function and cannot be taken on exclusively by the school or any other organization," school administrators should seek to assist a community's other adult educational agencies, 1) "in the training of leaders;" 2) by "assisting the leaders of interest groups to design their programs for a high order of educational output;" and 3) in appraising achievements of their programs. Suggesting these responsibilities was in a sense hinting at the need for long-term institutional back-up for independent community councils, which have seldom been able to afford staff budgets of their own.

In 1946 and 1949 articles in the School of Education Bulletin, McClusky commented on the question of community council longevity:

The writer would be misleading and unhelpful if he gave the impression that every effort on the part of communities to help themselves becomes a

howling success. . . . For every community council in Michigan that has survived, the writer knows of two that have died. [H.Y.McC., 1946, p.68.]

It is estimated that 59 percent of the 120 councils in existence [in Michigan] between 1936 and 1946 at some time ceased operation. The average life of this vanishing 59 percent was two years. . . . On the other hand, an important number of councils continued during the same period without interruption, and others have returned to vigorous life after a period of suspended activity. As in the case of many enterprises dependent on voluntary services, the mortality rate of community councils is high, as is the revival rate.

Another point of significance is the fact that council activity often deposits a concern for collaborative planning in localities where community councils once existed. Former leaders of inactive community councils have often reported that even though a council may have disbanded, its work sensitized the community and developed leadership reserves for later non-council attempts to solve community problems. For example, in one town a council was a forerunner of a citizens committee to support the public schools; in another, the council stimulated the formation of a recreation commission; in yet another its dissolution gave rise to a community chest, etc. It appears, therefore, that some councils do not really die; they lie dormant awaiting revival for a fresh attack on old problems, or losing their original structure, their impact may live on in new forms of community self-help.
[H.Y.McC., 1949, p. 114]

In a 1956 article in Adult Leadership, McClusky reflected on three frequent problems of community councils: "our fuzzy friend," the organizational delegate to a council who is not very clear about the purposes or potential of either the council or his/her own organization; "the jealous agency," the member organization unwilling to be fully supportive of the council's efforts; and

"the independent council," the community council which diverges too greatly in its activities and program from the interests and desires of its member organizations. All three problems, McClusky urged, point to the need for frequently recurring efforts to train community council delegates and officers in the principles and history of their organization. /H.Y.McC.,1956,pp.13-14.7

In a 1961 newsletter reprinted in 1965, McClusky summed up in a six-point list his advice to community councils:

> There is no magic formula for assuring council success. But good practice has revealed a number of points which, if followed, should improve the level of council performance.
>
> First, some measure should be taken for training the officers and members of a council; if not all the members, at least the chairmen of the working committees. This could be accomplished by workshops on what councils do, how they operate, and particularly how best to work with the council to which they belong. . . .
>
> Second, the council should, if possible, do something tangible shortly after it gets underway in order to give its members a feeling of early achievement. It would have to be something relatively easy to do -- perhaps the first step on the way to a larger job. But early and visible achievement would alert the community to the work of the council, and would build up the morale of the members and officers for a later period when patience will be required to put hands and feet on the council's program.
>
> Third, whenever possible, action should be farmed out and turned over to other agencies which normally have active responsibility for the job involved. This does not preclude the desirability of joint sponsorship by the council. Nor does it overlook the possibility that at times the council may be compelled to undertake projects too large for a single organization to handle. But, on the whole, the energy of a council should go into fact-getting, coordina-

tion, planning, and the activation of new resources, and not action as such. This policy usually goes far toward forestalling the jealousy of existing agencies, and stresses those functions usually neglected by the community and for which the council is especially well fitted.

Fourth, the council should broaden its vision and sharpen its performance by keeping in contact with agencies outside the community. This would involve the encouragement of visits by its members to councils in other communities. It would also lead to the invitation of people from other communities and personnel from state and national agencies to visit the council for purposes of technical assistance. . . . The extension departments of colleges and universities are probably the best single resource available to a community council for this kind of service.

Fifth, a council should make some provision for an occasional review of its performance. This can be done by giving attention to the question of where the council is going and how well it is getting there. It can also be stimulated by a census of problems based on a poll of the community.

Sixth and finally, while most councils have little money, some provision for a full- or part-time secretary would greatly increase the productivity of the central committee. This service could be a donation of an agency like the Chamber of Commerce, Council of Social Agencies, Public Library, or the Adult Education Department of the Public School. . . .*

/H.Y.McC., 1961, pp. 4-6/

After years of pondering the problems encountered while seeking to involve people of all backgrounds in volunteer community service activities, McClusky

*Prof. McClusky agrees that community colleges are now ideally suited to assist in this way. In some cases such personnel have been paid through federally funded C.E.T.A. programs.

suggested his theory of margin, in a paper presented at the first conference of the Community Development Society (in 1969, the year of his retirement from the full-time faculty at Michigan). An understanding of this concept would be helpful to community council and other community development leaders as they seek to recruit to their ranks people of widely varied social-economic backgrounds and psychological characteristics. Here in brief is McClusky's theory of margin:

> Margin is a function of the relationship of load to power. By load we mean the self and social demands required by a person to maintain a minimal level of autonomy. By power we mean the resources, i.e. abilities, possessions, position, allies, etc., which a person can command in coping with load.
>
> We can increase margin by reducing load or by increasing power or we can decrease margin by increasing load or reducing power, and we can control margin by modifying either power or load. When load continually matches, or exceeds, power, and if both are fixed, i.e. out of control, or irreversible, the situation becomes highly vulnerable or flirts with breakdown. If, however, load can be controlled, and better yet, if a person is able to command a margin of latent power, he has more autonomy. He is thus prepared to meet emergencies. He can engage in exploratory or creative activities. He can take risks and do things that enable him to live above a plateau of mere self-maintenance. . . .
>
> We may then propose that participation is a function of the power a person can command over and above that required for maintaining a minimum level of living. A necessary condition for participation then is access to and/or the activation of a margin of energy that may be available for the processes of participation. . . .
>
> The ratio of load to power may leave resources under an individual's control but mere possession will not tell us to what extent and to what ends

this advantage will be used. . . .

It is possible to conceive of a hypothetical distribution of objects on a continuum of graded interest all the way from a center of greatest ego involvement to more psychologically peripheral regions of lesser or non-involvement. . . .

We face the fact that what we call community is a kind of phenomenon requiring a type of response from people living therein, far transcending the immediate concerns which we have assigned to the central core of the self. If our theory is correct we can not expect participation in community development by persons whose ego involvements include no more than a preoccupation with the body, their job, 'next of kin,' or 'us four and no more,' i.e. persons with a limited self. For community development we need a good supply of people with an 'extended self' or a self that is partially or largely self (in a limited sense) transcendent.

In order to deal with the fact that, for most people, limitation is more characteristic of selfhood than extension or transcendence, we need to learn better ways of translating critical community problems into terms tied explicitly to the concerns of the 'limited self.' . . .

We have in effect been proposing that to be effective, any instance of participation in community development must give primary attention to the participant, the dimension of his <u>margin</u> and the character of his ego-involvements. . . . Data thus derived could serve as a guide to the development of procedures for reducing <u>load</u>, increasing <u>power</u> and commitments favorable to participation. Overcoming geographical and psychological distance by decentralization (load reduction), and training in participative skills (power production), with resultant margins attached to items central to the concerns of the individual may be cited as examples. /H.Y.McC., 1970, pp. 27-29, 31-32./

Most of Professor McClusky's lectures and writings during the 1970's were in the field of educational gerontology rather than community development. An exception was his chapter entitled "The Information Self-Help Approach," in the National University Extension Association's 1973 booklet, Approaches to Community Development. Two of the points most relevant to community councils:

> To be community-oriented, it is not necessary that participation involve a large number of persons. Misled by the model of the New England town meeting, many people naively imagine that in order for a project to qualify as an example of community development almost everybody must get in on the act. Actually, and relatively speaking, only a small number do. It is important, however, that this number should be representative of the major elements of the population. It is also important that the opportunity to participate be open to those who wish to do so, that the public at large be kept informed, and that the project be accountable to the community. . . . Although active participation may not be widespread, the community dimension is essential for its validation. . . .
>
> Structure should always. . .be light and flexible enough to adjust to the impact of negative feedback, and supportive enough to reinforce fresh ideas and directions that may emerge in the developing process. In an educative sense, both feedback and emergent happenings may provide 'teachable moments' which could not possibly have been anticipated or programmed in advance. /H.Y.McC., 1973, pp. 27, 32./

After more than forty years of community development activism, Howard McClusky is still searching for ways to "reinforce fresh ideas," and is still convinced that multi-purpose community councils of organizational representatives are a promising means of "getting some unum into the pluribus," and of

reducing the extent to which to which (as he observed in 1939) "the community is a lumbering, complacent colossus." /H.Y.McC., 1939c, p. 364./

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